

# Franciscan Herald and FORUM

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CHRIST IN THE FRANCISCAN ORDER

THIS IS THE SPIRIT

SHARING GOODS OF FORTUNE

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# Franciscan Herald and FORUM

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## Mary's Year

THE YEAR CLOSES AND ANOTHER BEGINS under the bright constellation of the Blessed Virgin Mary, Mother of God, with the star of her Immaculate Conception foremost in brilliance at this time.

Under date of September 8, the feast of the Nativity of the Blessed Virgin, Pope Pius XII proclaimed a quasi-jubilee year to commemorate the 100th anniversary since the dogma of the Immaculate Conception was declared. The year is to extend from December 8, 1953 to December 8, 1954.

The encyclical in which the Marian year is announced aptly begins with the words *Fulgens Corona Glorior*—The Radiant Crown of Glory. Radiant indeed are the starry gems in the crown adorning the brow of the Immaculate Mother. And none more comforting in our stormy day than that of the Immaculate Conception, since it associates Mary through the ages, from the Fall forward, not only with our Redemption but also with her commission to be the champion of the human race against the wiles and onslaughts of the Evil Spirit.

That enemy and adversary of all things Divine and human had little comfort of his victory over poor Mother Eve. He reckoned without the power and wisdom of almighty God. His evil plan against God and man was scarcely put into effect when God gave him to understand that it would be undone. And so it was, through the Son of Man, the Godman, Jesus Christ.

What is more, a woman too from among the children of Adam and Eve would have the mission of defeating him at every point in which he meant to triumph. She would throughout be his enemy, as he was God's enemy. Eve, through whom he meant to defeat God's plan, Eve herself would find redemption through her daughter, *the Woman!* Sin, Satan's great tool, would be undone in its effects, indeed in the man Jesus and in the woman Mary it would never be present in any form. And as for his further intrigues, Mary, a woman like Eve, would not only shame them in her personal life but have the charge of confounding them wherever they put in their appearance in the his-



tory of mankind. She would crush his head.

Mary's utter sinlessness, her freedom from even so much as original sin, her immaculate conception—therein lies vast comfort for mankind when, as in our day, evil seems to be at the point of completely taking over.

Hence too the Holy Father's plea that we make this Marian year a year of special prayer. Hence the special intentions he has singled out as the main objectives of our prayer for the year: peace throughout the world, union of the churches with the Church of Jesus Christ, and "the Church of Silence," that is, the Church now suffering so crucially under the onslaughts of the Evil One back of the Iron Curtain.

Do these vast objectives seem to you all out of proportion to what a woman can do? But never forget it: The Woman here is God's instrument on our behalf. When the first issue was raised as between God and proud Lucifer, God did not bother to fight him directly; he just strengthened the arm of St. Michael, who is well named "Who is like God?" That finished off Lucifer in the days before man.

So it is today: God shames the strong and mighty in their own conceits by pitting the weak and the humble against them. In Mary he tells the world that proud Lucifer is no match for even a frail woman. What if Lucifer seems bent on making a hell of the earth with the horrors of war? What if Lucifer has found tools to break up unity in the Church? What if Lucifer seems—only seems!—to have taken over definitely back of the Iron Curtain? There is nothing in that situation which even a frail woman cannot undo and set right if that frail woman is named Mary—for the Lord is with her, and that is the commission he has given her!

No, these vast objectives are not out of a woman's power!

The order of St. Francis is particularly happy over any honor to the Immaculate Mother. In that it follows the tradition for which St. Francis himself laid the founda-

tions by his great devotion to Mary. Notably as regards the privilege of the Immaculate Conception, it was reserved to a son of St. Francis and a school which grew up about him to clarify that doctrine in terms of the universal Redemption and to show that, rightly understood, it postulated the sinless condition which the Fathers of the Church always have demanded to the fullest possible extent in matters concerning Mary.

Under that title too Mary has ever been regarded as the chief patron of all the Franciscan Family.

America has in mind to note the Immaculate Conception centenary by going on to complete our national shrine to the Immaculate Conception in the nation's capital. It will be remembered that under that title Mary is the special patron of the United States, chosen as such by the bishops of the country at the First Council of Baltimore in 1848. The Spanish portions of the country had been under the patronage of the Immaculate Conception for a century earlier. A nationwide collection for the Washington shrine is to be announced for Sunday Dec. 6.

The Franciscans of the country have in mind a special Marian Congress to be held in 1954, presumably in San Francisco, following up their celebrated congress of Washington in 1950, the year in which the dogma of the Assumption was proclaimed. At the moment definite date and further details have not been announced. If all ends well, the congress will prove to be national in scope.

We have repeatedly pointed out in these columns that the state of human affairs seems to have gotten beyond human control. Nothing but the provident dispensations and grace of God can bring order out of the chaos which man has created by trying to govern the world independently of God and with disregard not to say contempt of his holy will. That holds on every level, from that of private life on up to international affairs.

But God can do it. It is like God to use his humble, immaculate Blessed Mother to carry it out. ●



# The Genesis of a Saint

Saints Are Made—  
Not Born

By Albert Nimeth  
O.F.M.

THERE IS NO END TO THE FASCINATION ST. Francis exerts. I have never read a biography of St. Francis without discovering a new, attractive phase of his personality. There is so much that has been said and so much that remains to be said. He is like a jewel the beauty of which cannot be absorbed all at once. We have to fondle it, and turn from facet to facet in order to see its real beauty and true worth.

So often when St. Francis is presented to us, he is already on his way to eminent sanctity. He is spending his nights in prayer. He is engaged in severe penances. He has become the idol of the townsfolk and the topic of conversation. But saints do not just drop from the clouds. This is the conception which altogether too many people have, and as a result the saints cease to inspire imitation. They are put in a class by themselves, out of our reach.

## *At the Barrier*

The phase of his life which is often skipped over is the period which elapsed just before St. Francis turned the corner—that period of travail from dissolution to rebirth. This is unfortunate, because generally speaking our lives are akin to the lives of the saints at precisely this point. We are forever deciding to “make up our minds to arrive at a conclusion of what we ought to do.” We imagine that the saints never had their doubts and inner conflicts. If we can see the parallel in our struggles, we may be inspired to take new courage and pursue the course of sainthood farther.

Let us go back to Assisi on the day the lights went out for St. Francis. He had just gotten over a siege of illness. Old friends were glad to see him up and about. On every side there was merry greeting. Bodily illness, however, has a way of affecting a person's outlook. It is so hard to carry on, to take an interest in life when our strength is not up to the task. So now,

to St. Francis everything that once thrilled his heart had little appeal. He was thinking, thinking. Somehow, he just could not marshal his thoughts. It was his dark night of the soul.

He tried to lift the veil: “I see now that between me and what I love, there has always been something interposing. I thought I loved the things I see and hear and touch, but now I see that they are opaque and shut me off from what I love.” It did not make too much sense to him then. All those things he so set his heart on were showing their clay feet.

As they fell in a heap at his feet, he was not the laughing saint we know him to be. He knew he could not go on as if nothing had happened. If he tore himself away, nature would rebel at the wrench. Francis, you know, was so human. On the other hand, he could no longer be content because of an obscuring film which clouded his vision. That film he had to break through, somehow, somewhere.

## *The Chase is on!*

Francis began to see that the knight-hood he so vehemently craved involved a quest. Knights were always pursuing something. Francis accepted that notion of knighthood, but he just never got around to any pursuit—at least not yet. He found so much to love about him—home, business, friends, poetry and music, gaiety and laughter. He found so much to love that—well, he just loved. To love great things and to be great in love was an insatiable demand of his nature.

Now his love still clamored for satisfaction, but he had lost the object of his love. Nowhere was it to be found any more on his earthly horizon. There is nothing so frustrating, nothing so crushing as to see the object of one's love vanish into thin air. It leaves a void, emptiness. With it goes even the desire to live.



Francis simply had to find an embodiment of his desires. Shall it be a maiden? He searched his mind; he searched his heart. There was no maiden there. He heard the merry ring of the lilting voices of the girls he knew and with whom he laughed, but to them he refused to give his heart.

Was it a career? Perhaps. Walter de Brienne was off to the wars to fight for the cause of the Holy Father. Francis snatched at that. He would burst through the screen in a blaze of military glory. Then, however, he dreamed a dream.

There was a time when, as Scrooge claimed, a dream was "an undigested bit of beef, a blob of mustard, a crumb of cheese, a fragment of an undone potato. Humbug!" That was when the couch was used for rest and repose. Today, when the couch has come to be regarded as the altar of a deity, dreams are regarded as the only sure clue and guide to life.

The truth lies somewhere between the two extremes. A dream is an experience of little consequence in itself, but occasionally it affords an opportunity for ideas in the sub-conscious to rise and enter the conscious mind.

Francis' dream was a turning point. Something was trying to get through. He was in a luxurious palace which oddly enough was also his father's warehouse in Assisi. But in place of the bolts of precious cloth, the shelves were loaded with shields and swords and spears. Francis examined the implements of war with increasing interest. There was one curious feature—all of them bore the sign of the Cross.

A voice seemed to speak to him, "Why are you making a lord of the servant? Go home."

Startled from sleep, he lay awake till dawn. Then in silence he saddled his horse and rode home. In silence he was received back into the household. The dream of glory of knighthood had burst like a bubble. That was not the answer.

Francis now entered on a period of perplexity, anxiety, doubt. Like a hunter lost in a forest without guide, without com-

pass, he did not know where to turn. He kept going around in a circle, and always ended right where he started—no solution.

### *The Goal?*

Meanwhile, two feelings began to take hold of him and grow stronger and stronger. At least he grew more conscious of them. The one was his horror of lepers. There were scores of lepers at the hospital near Assisi. Francis could not help meeting them, and his terror grew.

The other feeling which welled up in his heart was the feeling that the poor would help him break through the film. If anyone was to show him the way that was neither the way of passion nor possession nor honor (he had found these wanting), it was the poor.

Francis went through the gestures of leading the merry band of Assisi's youths and maidens in their revels, but his heart was not in it. His friends noticed his strange behavior and were getting sorely distressed. Francis was getting odder and odder, in fact, he was not altogether companionable.

Heaven then sent Francis the only thing that could be of use to him at the moment—a patient friend—to whom he could unburden himself. Nobody seemed to know his name. As he tramped the by-ways with Francis, he let Francis talk. He did not understand a word, for Francis was incoherent and trying. Often he would seize his friend by the shoulders and pour out his torrent of perplexities. As he talked himself out, a nebulous plan began to take shape.

One day as he was riding back to Assisi, he came to a fork in the road. A solitary figure, a wasted, rotten leper was coming down one of the roads. Francis recoiled so violently that his horse reared back, swerved and dashed down the other road. But Francis knew that if he did not break through now, he never would. He beat down the loathing, reined in his horse and turned to meet the leper. He leaped to the ground and placed an alms in what once were human hands. Mustering all his courage, he embraced the disfigured leper!



The initial break through had come; he found part of his answer in doing what his whole being recoiled from doing.

The crisis, however, came the next day when Francis went through the dreaded gate to San Salvatore delle Pareti, the leper hospital, and rang the bell. He was shivering with horror as he waited. When the lepers flocked about him, he nearly fainted. But he stood it bravely. Now he knew he had broken through.

He was confirmed in this conviction in the little wayside chapel dedicated to St. Damian. Francis had learned to love that rude, tumbledown chapel. He felt more at home in that poverty-stricken place than anywhere else. He came there often to pray. Ever since he rang the bell at San Salvatore, he had ceased to be perplexed, but he was still in the dark. In the darkened shadows of the chapel he asked for more light.

Straightway our Lord spoke to him, "Build up my house. It is falling in ruins."

### *The Real Prize*

In his eagerness to respond, Francis made an absurd mistake. He rushed home to get some of his father's money, by fair means or foul means, who can say? The old priest in charge of St. Damian's, knowing by common report of the growing annoyance of Peter Bernardone at the eccentricities of his son, refused the money. Francis flung it on the window sill, where it remained until Bernardone in a torrent of wrath came to claim it. The mistake Francis made was trying to discharge an obligation with things he had to give, instead of giving himself. That would never work.

Afraid to face the anger of his father, Francis like a coward went into hiding. Who can say what went on during the month which elapsed? Who can measure the poignancy of his struggle deep in the Umbrian cave? When he did come forth, he left something buried there. Now at least he was ready to follow Christ in poverty and love. Cost what it might, he was willing to pay the price. He professed "the folly of the Cross" openly and publicly.

It was not long before he discovered the price he had to pay.

One day in April, as the shopkeepers tended their business, a noisy disturbance filled the streets. Children and idlers had gotten hold of some tramp or simpleton, and were having a rowdy time. The mob stopped in front of Peter Bernardone's shop. A clerk glanced out of the window and remarked: "It is some crazy tramp the boys are chasing." Then he stopped dead in his tracks. A second look revealed that the crazy tramp was Francis Bernardone.

Infuriated beyond control by the shame his son had brought on him, Peter burst through the crowd, jerked his son into the shop and beat him mercilessly. Now he was sure that his son had lost his mind. To prevent further ridicule, Francis was put in chains and locked in the cellar.

Francis had stripped himself of himself. He had beaten down his horror and accepted the leper for what he was—a human person. One step more and the breakthrough would be complete. The opportunity came when he was arraigned in court by his father. This was a *cause célèbre*.

After some legal formalities, Francis rose. "My Lord," he said to the judge, "I not only yield my claim to my father's money, but I will give him back all that I can of what he has given to me. Listen to me, all of you. Hitherto I have called Peter Bernardone my father, now I return to him all he has given to me." With that he cast his clothes in a heap at his father's feet. "Henceforth, I shall say, Our Father, who are in Heaven."

He then begged an old cloak from the bishop's gardener, chalked a big white cross on it, flung it over his shoulders, and went out into the bright April sun and the fresh April air. He broke into song.

Still singing he left the city and began to climb the slopes of Monte Subasio. Higher and higher he climbed, singing all the while. He was the Herald of the Great King.

The night had passed. The travail had ended. A new child of God was born. ●



# St. Anthony and Our Lord

What the Evangelical Doctor  
Taught of Christ

By Cuthbert Gumbinger  
O.F.M. Cap.

Third of a series of articles on **Christ in the Seraphic Order**, pointing to the place due to the Incarnate Word in Christian life.

AS A TRUE FRANCISCAN, ST. ANTHONY preached to the people as the rule of St. Francis requires, proclaiming to them sound and practical doctrine; he frequently spoke of moral precepts and the sacrament of Penance. But Anthony preached the entire content of our holy Faith, both dogmatic and moral. He had no fear of giving the people sublime doctrine, for only by contemplating truth can man be motivated to avoid evil and do good.

It is in his Christology that we see how sublime Anthony can be in his doctrine, and how deeply he adored and loved the Godman. Anthony defended and proposed the Christ of the Scriptures and of Tradition.

## *Christ*

### *Principle and Center*

Anthony had been trained in the Augustinian tradition. St. Augustine, great penitent that he was, thought that the Son of God became man simply to free us from sin. Then, would the Incarnation not have taken place, had Adam remained in grace? It was due to Augustine and others that so many through the centuries regarded Christ as principally the redeemer of mankind. This is called sin-centered theology. On account of sin the Son of God became man. In this plan, Christ, Mary, and the entire present order are due to original sin. Even Sts. Bonaventure and Thomas Aquinas built their systems more or less on this fundamental idea.

But Anthony and others of both ancient and modern times, will have none of this theory, because it makes the Incarnation dependent on sin. It is the theology of the convert, the penitent, such as Augustine, whose acute metaphysics showed him

the horror of evil and the importance of grace through redemption by Christ.

Anthony put aside Augustinian tradition in this matter and followed the doctrine of St. Paul, which was never forgotten in the Church. From St. Paul, Anthony learned the sublime glory of Jesus Christ in his eternal and absolute predestination apart from all thought of sin. It was from Anthony that Bl. Duns Scotus was to take this doctrine and extol it still more, by showing us the absolute primacy of Christ and Mary in the eternal decrees of God, anterior to all sin.

The pseudo problem as to whether the Incarnation would have taken place if Adam had not sinned, seemed to Anthony a hypothesis without foundation. Being a realist, as an apostle should be, and being, moreover, a true Biblicist, he sought his Christological doctrine in the Scriptures.

### *The First-born of All Creatures*

Having established that Christ was absolutely predestined by God from all eternity, Anthony considers Christ himself as the Incarnate Word the first-born of all creatures, and then as the Redeemer. St. Paul asserts that by Divine will Christ has the primacy in all things (Col. 1, 18), and the most ancient formulae of the Creed state that Christ sits at the right hand of the Father. Fr. Bonnefoy O.F.M., treating of the motive of the incarnation and the primacy of Christ, declares that some day theologians will realize that in this declaration of the Creed we find the clear expression of the absolute and universal primacy of Christ. For to speak of Christ's place, we must recur to a figure of order whether spatial or temporal (*Divus Thomas*, 1946, 118, 119). The reason is that to this metaphorical for-



mula of the spatial order used in the Creed, there corresponds the metaphor of the temporal order used more frequently, which metaphor presents Christ as the first-born of all creatures, the first person predestined. These two analogies, which exhaust our possibilities of conceiving order, we find used expressly in holy Scripture to indicate the absolute and universal primacy of Christ.

Despite a certain obscuring of this doctrine at times, Tradition has always held it. Today it is becoming more and more common, thanks to Franciscan influence. Fr. Feret O.P. claims that both Thomist and Scotist theologies agree in affirming the absolute primacy and the universal kingship of Christ (*Revue des Sciences Phil. et Theol.*, 1936, 70). Fr. Fortmann states that many modern theologians desire a more Christo-centric theology, and he claims there is a strong spiritual relationship between modern theological tendencies and Franciscan theology (*Nederlandsche Kath. Stemmen*, 1940, 110-120).

Anthony affirms the universal second causality of Christ over all creatures and in every order. To prove it Anthony uses the sacred books from the beginning, as Christ does after the Resurrection (Lk. 24, 27), and examines the books of Moses, which, as Christ says, speak of him (Jn. 5, 46). Anthony quotes St. Paul, who states that as Christ came into the world he said: "Behold, I come: in the head of the book it is written of me" (Heb. 10, 7). Anthony takes this literally and places the very first verse of Genesis and its Christological interpretation on the very first page of his first sermon!

### **Creation and Re-creation In the Son**

Anthony writes: "In the beginning God created Heaven and earth (Gen. 1, 1). Understand the container and the contained. God, that is the Father, in the beginning, that is in the Son, created and re-created." God the Father created and re-created, that is, elevated to a supernatural order in the Beginning, that is, in his Son, in the Incarnate Word, who as such "is the head of the body, the Church,

who is the beginning, the first-born from the dead, that in all things he may hold the primacy" (Col. 1, 18). The objects of creation were Heaven and earth considered as metaphorical terms designating the eminent inhabitants of Heaven, that is, the angels, and the inhabitants of the earth, namely, men. The object of re-creation, or of second creation, of that rebirth which Jesus preached to Nicodemus, were the inhabitants of Heaven and earth, namely angels and men.

Thus no creature escapes the second exemplary causality of Christ; and this formally expressed by the preposition "in," implies the other two extrinsic causalities of Christ, namely the efficient meritorious causality, and the final second, but universal, causality.

Some may object that this is fine doctrine, but that Anthony uses the text of Genesis not in a literal, but in an accommodated sense. Even if Anthony had erred in that, the doctrine expresses his intimate thought and preserves its historical value. But for the sake of truth and for the honor of the Evangelical Doctor we must hold that this exegesis of the very first verse of the Bible is authentic and is among the most authentic and consecrated explanations of Catholic Tradition. This Antonian exegesis was accepted by the great scholastic doctors Albert the Great, Alexander of Hales, Bonaventure, and Thomas Aquinas. It is hard to say exactly where they found it, for there are many sources. St. Augustine mentions it frequently in his Confessions and his City of God. Other early Latin Fathers hold it too, such as Tertullian, Ambrose, Jerome. Among the Greek Fathers, we find Irenaeus, Athanasius, Basil and others who have the same interpretation.

Pope Boniface VIII in his dogmatic bull *Unam Sanctam* (Nov. 18, 1302) condemns the Manichean theory which places two principles for the origin of the world, and relying exclusively on the first verse of the Bible states that "not in beginnings, but in the Beginning (in Latin "in Principio" with a capital P) God created Heaven and earth." The Roman and



Mozarabic liturgies also use this explanation of the first verse of the Bible. Many other authors from the Middle Ages to our times have adopted this exegesis. Thus we see Anthony vindicated in his use of this celebrated text.

Anthony's interpretation of the words "Heaven and earth" is equally conformable to Catholic Tradition. Thus it was inserted in the Apostles' Creed. In the same context the Fathers of the Council of Nice (325) substituted the words "of all things visible and invisible." But the Council of Constantinople (381) uses the words "of Heaven and earth, of all things visible and invisible." This is the creed we recite at Mass. This exegesis was accepted by many other writers such as mentioned above; and it inspired the decree *Firmiter* of the Fourth Lateran Council (1215) under the presidency of Pope Innocent III, who favored this explanation. The text reads, "One principle (beginning) of all things, the Creator of all things visible and invisible . . . who by his omnipotent power . . . created both spiritual and corporal creatures, angelic, namely, and mundane." The Catechism of the Council of Trent uses the same exegesis. So, too, the Council of the Vatican, and many authors down to our day.

Anthony is, therefore, in good company. But it is especially St. Paul who inspired him with these interpretations. Paul extolling Christ, even as Redeemer, manifestly alludes to the first verse of Genesis saying: "In him were all things created in Heaven and on earth, visible and invisible . . . he is the head of the body . . . the beginning" (Col. 1, 16, 18).

### *Other Antonian Texts*

In other texts Anthony holds the same doctrine of Christ's absolute and universal primacy, even though he does not go into such detail as he does in regard to the first verse of Genesis. In the prologue to his Sermons after Pentecost he writes that he undertook this work confident of the help of the Incarnate Word, "the Beginning of all creatures." He justifies this assertion not only by the first text of Genesis but also by this text of Proverbs

(8, 22): "The Lord possessed me in the beginning of his ways."

Anthony comments: "The ways of the Lord are his works. In their beginning, the Lord possessed Wisdom, because he had a Son who had to dispose of all things with him, when he was about to produce the world." Anthony knew that the original text of Proverbs differs from the Latin Vulgate for he writes: "In another version we read: The Lord has created me," (says Wisdom), "the beginning of his ways, a reflection of his works. This is said of the Incarnation of our Lord: The Lord created me according to the flesh. Only as man can Jesus call his Father Lord." (*In Purif. S. Mariae V.*)

Besides being conformed to the original text, this interpretation of Anthony, like that of the first verse of Genesis, has also the advantage of long Patristic tradition. Speaking of this text of Proverbs the Jesuit Petavius states: "More than one Father did not like to explain this text in relation to the Divine nature of Christ, or the uncreated Wisdom, but interpreted it rather in relation to the flesh assumed, that is the Incarnate Wisdom. And this, in fact, was the exegesis of the greater part of the ancient Fathers" (*De Trinitate*, 1, 2, c.1). Another Jesuit, Salazar, confirms this judgment of his illustrious confrere by writing: "The great multitude of the Fathers explains these words concerning Christ" (*In Prov.* 8, 22, n. 243).

### *Precursor of Scotus*

The primacy of Christ as conceived by Anthony, the precursor of Scotus in this matter, is solidly established on holy Scripture and Tradition. The entire edifice of Anthony's theology and Christology is in accord with their foundations. In this regard the Franciscan and the Thomist schools differ; for they conceive the order of the universe in different ways. We see that Anthony is true to his premises, and draws logical conclusions from them. He agrees with St. Paul: "All things are yours . . . you are Christ's and Christ is God's" (1 Cor. 3, 22, 23).

The Incarnate Wisdom is the principle of all things outside of God. Adapting



the allegory of Ezechiel (1, 26), Anthony writes: "In the glory of Heaven, over the head of the animals, that is, the saints, is the firmament, that is, the angels; over the angels, the throne, that is, the holy Virgin Mary; and over the throne, the Son of Man, that is Jesus Christ" (*In. Assump. S. Mariae V.*). This doctrine is clearly expressed in the epistles of St. Paul.

There are, however, other ideas that more clearly distinguish the Franciscan from the Thomists. Anthony expresses them too, and thereby proves himself a Scotist before Scotus. Thus Anthony presents Mary as predestined from the constitution of the world, therefore without any dependence on sin (*In. Assumpt. B. Mariae V.*). He is not sin-centered in his doctrine, and he does not allow Mary to incur original sin. Fr. General Valentine Schaaf O.F.M. showed this in his encyclical letter on St. Anthony in 1946, thus approving the opinion of almost all interpreters of St. Anthony that the great Doctor of Padua should be numbered among the defenders of the Immaculate Conception.

Anthony no less conforms to Tradition

in his doctrine that God revealed the future incarnation of the Son to Adam still innocent (*Serm. Dom. III p. Pascha*). In the question whether the grace and the glory of the angels are from Christ, Anthony holds the affirmative in various passages of his sermons. The expulsion of the bad angels from Heaven, was indeed a triumph for the good angels, but, Anthony holds, it was first of all a triumph of Christ. The good angels owe him their perseverance in grace and glory. He is their joy, their felicity, their spiritual food, because he is truly their king, being by birth the King of Kings, and the first-born of all creatures by eternal predestination. Mary, by the same token, is above all angels and all saints—truly their queen, predestined as such from all eternity.

In his Christology Anthony extols Christ, gives him great praise and glory. It is the duty of the order of St. Francis to do likewise—to place Christ as the universal and absolute King and Primate of all things, to give him glory and honor and peaceful possession of men's minds and hearts. ●

## FOR THE MARIAN YEAR

The Marian year commemorating the centenary of the dogma of the Immaculate Conception takes an auspicious rise for Franciscans in that three great feasts of the blessed Mother occur in their December calendar: the feast of the Immaculate Conception itself on the 8th, the feast of Our Lady of Guadalupe on the 12th, and the feast of Mary Immaculate Queen of the Seraphic Order on the 15th, the octave day of the Immaculate Conception.

As we point out in the opening pages of this issue, Mary under the mystery of the Immaculate Conception has been from time immemorial venerated as the special patron of the order. The distinctive title of Queen, the counterpart to our Savior's

King, has been officially observed in the order since Bl. Pope Pius X (*Ob singularem*, Sept. 8, 1910) granted the order the privilege of using the invocation in the Litany. In turn Pope Pius XII granted the use of a proper Office and Mass in honor of the Immaculate Virgin under the title of Queen of the Order.

As to Guadalupe, the story of Juan Diego on Mt. Tepeyac in 1531 is well known, but it may be noted that the painting which Mary left in his hands bears the traditional features connected with images of Mary as the Immaculate Conception and Queen. Thus the Americas have almost from their discovery been under the patronal mantle of the Im-



maculate Queen of Heaven and Earth.

The pages of the FORUM will try to do their mite toward honoring the Immaculate with special articles. There will be a series of conferences by Fr. Philip Marquard, executive secretary of our federated Tertiary provinces, besides articles of managing editor Fr. Mark Hegener, and further occasional contributions.

Please God the centenary will bring closer to its happy conclusion the cause of Fr. John Duns Scotus' canonization. As *The Tablet* (London, Oct. 3, 1953) says: "... the doctrine of the Immaculate Conception which he advocated, and the deepening of the theology of our Lady and the Church for which this century is remarkable, give the voluminous work of

Duns Scotus a new significance." He is called the Doctor Marianus and the Doctor of the Incarnate Word.

The centenary may fittingly advance the causes of two further sons of St. Francis, one to beatification, the other to canonization. They are the saintly Tertiary Pope Pius IX, who proclaimed the dogma of the Immaculate Conception a century ago, and the Bl. Tertiary Pope Pius X, who was privileged to celebrate the fiftieth anniversary of the dogma in 1904. The Immaculate Mother's appearance at Lourdes to St. Bernadette (she was a Corderbearer of St. Francis) came in 1858 in the reign of Pius IX, and of course Bl. Pius X was the reigning pope at the fiftieth anniversary of Lourdes. ●

## This Is The Spirit

Agnes Simoni  
Girl Militant

Material  
From Guida

THIS YOUNG WOMAN DID THINGS BECOMINGLY, including her death at 24: she died on Ascension day, May 14, 1953. She was born in the Po country April 14, 1929.

There was a thoughtful childhood, there was promising youth. There was a bright mind and delicate sensibility, but above all there was determination, to serve as the basis of a simple-hearted, open-minded, generous, forceful moral structure.

At 18 she entered the University of Padua as a medical student but changed to Arts and Letters after a year. Fact was, her health did not keep pace with her energy. In the spring of 1951 she had to quit school, a few months before her degree was due.

She combined study and action all through her brief life. A militant from childhood on, she was official youth delegate for Catholic Action in her parish at 17, at 20 she was diocesan delegate, and at 21 national propagandist for the fem-

inine youth section, all in her foreshortened university years.

At the same time, at 19, in 1948 therefore, she joined the Third Order, at Assisi.

And a good Franciscan she was, with our Lord, the Incarnate Word, at the center of her spirituality and enterprise. The Holy Eucharist seemed to give her all the pleasure she aspired to on earth. She was a daily communicant, spending herself in preparation and in thanksgiving.

And like her Eucharistic Lord, she seemed unable to satisfy her heart except in the service of her fellow men, especially the feminine youth section of Catholic Action. It got to be a passion with her. Whether on the home level, the diocesan level, or the national level, she seemed to have time and strength for it when she was incapable of anything else. What do you think of a young person like that declaring: "The young women of Catholic Action are ever in my heart. I have pledged myself to be their Moses!"



Not that everything always succeeded: there were bitter disappointments. But she came up out of them humble, realizing her limitations and depending on her Eucharistic Lord to see her through. She was only, and in all sincerity, a poor instrument!

If Heaven is for the childlike, Agnes Simoni had a good piece of Heaven on earth. She never lost the cheerful freshness of childhood, nor the child's loving admiration of nature be it in a flower, or a plant, or a stream of water, or a song, or in the landscapes about her, or the mountain ranges nearby, which she climbed repeatedly.

Three days before she died, she had them bring her a basin with clear water. She dipped her fevered hands in it, saying: "Look, for nearly two months now I have not touched water, and they even bathe me like a baby. Such a beautiful thing, water!" Then she started to chant St. Francis' hymn: "Be praised, my Lord, through Sister Water, for greatly useful, lowly, precious, chaste is she." That was like a mirror of her own life.

At that there was no creature, no event, no trouble that did not bring her gifted soul closer to God, after the true spirit of St. Bonaventure's *Journey to God*. She wrote: "The only problem I have is that of getting started to serve our dear Lord better, looking about me for incentives to help me rouse my energies."

When she spoke in public, as she did on frequent most various occasions, she was fluent and unaffected, out of the depth of interior conviction. She had a fine way of clarifying even the most difficult subjects. Her style was rather lofty in thought and expression but her fervor and conviction fascinated her listeners.

As 1951 dawned, her 22nd year, her health failed. It was plainly some wasting disease, but what? It took a year to diagnose it—lymphogranuloma. A serious lesion of the esophagus appeared New Year's day 1953. At a clinic in Rome absolute rest was ordered. As if the suffering were not enough—!

There were four and a half months of

agony, borne with faith and love, amid silence and happy abandonment to the will of God. When cough and pain and choking grew most acute, she might say, "Our Lord is good. It is just that I am impatient!"

Her one complaint, to call it so, was pity for her poor distressed mother, for the extra trouble she was giving her sister and brother and the good doctor, who was determined to save her at any cost. But over and above every consideration was Agnes' "Fiat," fully realizing the inevitable which was ahead.

On Ascension day, May 14, a group of children, strangers to her, wanted to see "the sick young lady." It made her happy, though there was nothing she could say to them. They came in by threes, just curious, child fashion. They left as if leaving church, blessing themselves devoutly. "How many were there?" someone had occasion to ask later. "Let's see: twenty-five, twenty-six—. The dear children, what would they want to see? A poor girl with a cough!"

A half hour before she died, she wanted to see her spiritual director once more. "It's not a whim, Father, believe me, it's not a whim! But I really cannot go on anymore. Tell our Lord to come and get me real soon. I can't go on!"

"Daughter," said the priest, "we have asked him repeatedly to take you soon. Just this morning at holy Mass, which I celebrated here, I asked our Lord to take you soon. But you see, it is for him to give the orders and for us to obey. Courage, Agnes!"

He folded her hands and closed her eyes, whispering: "Be a good girl, Agnes." And: "Courage, Agnes!"

She remained in that position, an angelic smile wreathing a countenance which masked a suffering, wornout body.

A few minutes later, like a sigh of relief, came her last breath. She had Pope Pius XII's rosary in her hand.

Just a month earlier she was 24.

Yes, that is the spirit!





# Sharing Goods of Fortune

This is the third of three Round Table discussions of the Tertiary economic program of Honesty, Moderation, and Sharing with regard to goods of fortune. The paper was presented at the Milwaukee Congress a year ago by students of St. Francis College, Loretto.

It illustrates the principle, "Sharing our goods of fortune with others."

**STUDENTS' NOTE:** For the past fifty years, and especially in the last twenty, we have been hearing plans of how to share wealth. We have heard the Townsend plan discussed and we have had advanced forms of the welfare state such as in Nazism and Fascism, and less advanced forms everywhere. Always there is with us the threat of atheistic Communism, which would do away with all private property and allow the State to regulate the lives and ownings of everyone.

It is true that St. Francis recognized wealth as the key to economic problems, and it is true that Christ twelve centuries before him by his outstanding life of poverty gave us the social message for all times by teaching us the spirit of poverty and the true meaning of wealth.

St. Francis re-lived and re-taught Christ's social message to the people in a dramatic way. He personified his ideal in the symbol of Lady Poverty, as he called her. He taught people to live not for money, property or power alone, but to subordinate such things to more worthwhile things, such as reputation, good character, clean living, the sense of responsibility, developing our talents, fighting for justice, being good family or community persons, supporting the Church and State by honesty, and all that not from humanitarian motives but for the love of God.

In other words, our attitude toward wealth must change and our thinking must tend to make us work for the common good rather than exclusively for our selfish interests.

There are three measures necessary to put into effect Pope Leo XIII's motto of, "My plan for social reform is the Third Order." The first is that we know Catholic principles of action and Christian doc-

trine well. The second measure is that we put them into practice within our area of living, because knowledge without corresponding action and life is quite useless for anybody's good, even our own. The third measure is in ways the most important: that we secure Divine grace for the mission at every opportunity from the holy Mass, the Sacraments, and prayer. Any one of these three measures without the others may lead to disaster. The first gives us the knowledge, the second gives us the application, and the third gives the necessary light for the mind and impulse for the will—both weakened by original sin—which we must have in order to make knowledge correspond with practice.

St. Francis envisioned a beautiful world in which man loved his fellow man enough to share his happiness with his fellow man: to share his surplus, his property, his talent, his abilities, his time and service with others. Social problems, economic tension, labor-and-management problems, internal strife, present and future wars, unhappy homes, divorce scandals, race inequality, and the like—all could be eliminated or abated by the plan of sharing which he bequeathed to the world with his Third Order Secular.

Our text book for the discussion has been Meyer's *Social Ideals of St. Francis*.

**QUESTION 1:** WHY IS FRANCISCANISM SO urgently needed in our time?

**ANSWER:** The conditions which existed in the time of St. Francis are very similar to those which we have today. For example, an unworthy, inhuman lack of charity is very evident in both ages. The serf and hanger-on of St. Francis's day is reflected in the so-called wage slave of today, tak-



ing wage slave in a wider sense. Years ago serfs worked two days of every week for their masters, while today no one will dispute the fact that we work at least that same amount of time for the government in the form of taxes. Moreover, we can truthfully say that we are in an even greater need of reform than were the people in the time of St. Francis, since moral standards are at a shockingly low level today, and since we are in imminent danger of being overthrown by Atheistic Communism.

Q. 2: Why is not the social program of the Third Order Secular better known?

A.: The program of the Third Order Secular is not better known because, although it has animated the First, the Second and the Third Order in their undertakings, all too few of the Tertiaries themselves realize the opportunities to apply it. There is much discussion of individual reform, but for one thing the social and economic implications of the program are not pushed to their conclusions, and those implications are a large part of the Franciscan philosophy of life. We need to see more fully what we ought to do and then go ahead and do it regardless of what others do.

Q. 3: In order to revive the program, where must the reform begin—with ourselves or with others?

A.: The reform must definitely start with ourselves, because reform cannot be a mass affair until it first becomes an individual affair; it becomes a mass affair by becoming increasingly an individual affair. In order to effect such self-reform, we must in our way follow the example of St. Francis, who forsook his luxurious life, and, donning the plain garb of a peasant, went forth to give himself to a life of devotion to God and service to others, thus setting an example which he could hope would be worthy of emulation.

Q. 4: What good does the reform of one individual do?

A.: The reform of one individual can produce great good. Just as a stone dropped into a body of water causes an

eddy to spread from shore to shore, so can one man's good work spread. People do take up example and follow it, just as they did with Christ and St. Francis. Of course, the individual should be warned of the natural processes which confront any great movement. The usual thing is that the world will first be amazed, then be amused and maybe provoked to ridicule, then it will admire, and finally it will imitate.

Q. 5: What is the basic difference between the Franciscan policy of sharing and that of Communism?

A.: The basic difference between the two is simple. Franciscan sharing is fostered by voluntarism and the spirit of charity; Communism by compulsion and hatred. The Franciscan method is based on the fact that man has dignity and responsibility; the Communist policy is founded on man's alleged lack of both. When sharing is prompted by voluntarism or free choice, man acquires the spirit of poverty and raises his dignity. When it is prompted by compulsion or force, man loses the spirit of poverty and lowers his dignity to that of the driven beast.

Q. 6: Just what is this "spirit of poverty" to which you referred in the last question?

A.: The spirit of poverty is readiness to surrender material goods in order to acquire spiritual goods. Poverty, as we ordinarily speak of it, is the absence of material things. But it is not necessarily the absence of spiritual blessings, blessings of mind and soul. Thus, both rich and poor may acquire the spirit of poverty; the rich by sharing with their less fortunate brethren; the less fortunate by accepting God's will and making the best of their condition.

Q. 7: We know, of course, that the Third Order social and economic program does not frown on wealth. But how does it specify that a rich man conform with the will of God so that he can be saved?

A.: The program stipulates three things: 1.) The rich, indeed all men, must be honest in acquiring their wealth; 2.) all men must be moderate in the use of



their wealth; 3.) all must remember that the term wealth is really identical with weal and welfare, and so use their goods that the common welfare is promoted as well as their own personal welfare—in plain words, they must share any honest surplus voluntarily with their neighbor. To do otherwise is not wealth but evil fortune—the evil lot we have today, under which rich and poor suffer alike.

Q. 8: A program such as that would undoubtedly be the answer to our social and economic problems. But what would you say is the core or center of these problems?

A.: The core of the problems lies in the attitude of the people toward wealth, what they consider wealth. The real, true meaning of wealth is both material and immaterial. Today, the interpretation of wealth is concerned only with the material aspects of the subject, especially money. The proper understanding of wealth as well-being, and changing our attitudes toward wealth accordingly, will work miracles in the social order.

Q. 9: Has not God in his Divine plan given us the example of such sharing?

A.: God has given us many beautiful examples of such sharing. In his goodness he gave us life together with the world in which we live and the prospect of sharing his happiness in Heaven. In his goodness he has given us the Church for our guidance, and the holy sacrifice of the Mass and the Sacraments for the life of our soul. He has, moreover, honored our nature by sharing it in his Incarnation, just as he saw fit to make us according to his own image and likeness. His greatest gift to us is the Redemption, through which he opened the gates of Heaven to us by giving his life for us on the cross. The result is, we can share his life, even on earth, through sanctifying grace.

Q. 10: Since God shared so many things with us, how do we share with God?

A.: We share with God by using our faculties and graces to love and serve him in his Church, in attending holy Mass and receiving the Sacraments as often as

possible, in cooperating with his grace generally especially by keeping his commandments, chief of which are love of God and love of neighbor.

Q. 11: Since we have before us the fact of God's sharing with us, it seems logical that we have a similar obligation toward our fellow man. How is this obligation fulfilled?

A.: By his nature man needs private property in order to develop a sense of responsibility, individual initiative, and other factors which make for spiritual wealth. Let those who have an abundance of money, property, and power divide with the less fortunate, but so that the claims of justice are satisfied before any service of choice. Thus, let the employer look on his employee as a child of God and a fellow man, and pay him a living wage, and to a degree make his business a mutual enterprise between himself, his employees and the public. The worker has corresponding obligations with the assets he has to offer his employer; he must give a full day's work, and respect the property of his employer.

Q. 12: In keeping with our duty to share is it the proper thing to donate money to worthy causes and organizations?

A.: To donate money to worthy causes or organizations is unquestionably better than hoarding it or lavishing it on oneself. However, to follow the example of St. Francis more closely and bring about more good, we should learn the art of personal charity of money and service to the needy rather than give charity through some organization.

Q. 13: Has Franciscan history given us any examples of sharing?

A.: From the day of St. Elizabeth and St. Louis in the Third Order as well as the Friars themselves in the leper houses, Franciscan history has been a history of giving. In every part of the world—for the poor, the sick, the deformed—their foreign and home missions flourish throughout the world, among Japanese, Chinese, Indians, Africans, everywhere. The listing of these institutions and en-



deavors covers many pages in the Official Catholic Directory of our country alone.

Q. 14: In following their example, what attitude should a person adopt in sharing his wealth?

A.: In sharing his wealth according to the Franciscan program, a person should first learn to regard his assets as not his own but God's, since it is through the will of God that he has acquired them. Then he should regard them as a means of doing good, more than as a means of selfish pleasure; for he practices moderation in acquiring and enjoying goods of fortune in order to leave him greater resources for doing good. Of course, his sharing must be governed by reason. Heads of families and people in similar circumstances have certain restrictions which limit their ability to share. With them charity begins at home.

Q. 15: What about bargain hunting? Is it better in distributing and sharing to deal with the big business man and so increase his fortune and empower him to do more good? Or is it better to deal with the smaller business man who usually is forced to sell at higher prices?

A.: Without a doubt, it shows a better eye to the common good to deal with the small concern, for by doing so a person can perform immediate good. If he deals with the big business man, he could of course enhance the latter's "do-good" potential. But, on the other hand he would be gradually helping the large organization absorb the smaller, thus destroying initiative and incentive, two important factors in human dignity. Besides, do we acquire our fortune merely to seek bargains with it?

Q. 16: Does this thought find a place here? Many property owners refuse to rent to couples with children. What is the Tertiary's attitude as a landlord?

A.: Such refusal policy of property owners would of course be a direct violation of the Franciscan principle of sharing. Furthermore, it creates the baneful, sinful idea that children are a handicap to people and causes young couples in search of homes to resort to sinful avoid-

ance of having children. Where there are children, the family is forced to move into some congested neighborhood and subject their offspring to innumerable physical and moral evils. To combat this policy and its evil effects, the convinced child of St. Francis will go to the opposite course and rent his property only to families with children, and by preference to larger families.

Q. 17: When a man accumulates wealth, is he bound to share it?

A.: When a man has at his disposal what is superfluous to his needs and to the maintenance of his station in life, even though he may have accumulated it honestly, he is under the obligation of Christian charity to redistribute it among his less fortunate fellow men.

Q. 18: In his great encyclical *Divini Redemptoris* Pope Pius XI made the statement: "And let no one attempt with trifling charitable donations to exempt himself from the great duties imposed by justice." What did he mean by that?

A.: This statement was directed at people who donate millions to philanthropic projects while barely paying their workers a living wage. So regularly, bestowing such donations would be unnecessary and probably impossible if some time during the process of making his fortune, the employer had fairly spread out his extra income among his hired help. In other words, a capitalist should not allow his own fortune to multiply without conscientiously considering whether his employees and the general public do not deserve a better deal. If his philanthopies are possible only through the money he saves on underpaid employees and an overcharged public, they cannot atone for his not paying a decent wage and charging an equitable price.

Q. 19: If every rich man did dispose of his superfluous wealth by sharing it with his employees, what would become of our private universities and other philanthropic institutions if there were no more overwealthy men to help support them with enormous donations?

A.: By sharing his wealth with his em-



ployees and the public by fair practices, the rich man raises their competence and standard of living. If this becomes everybody's business standard, the entire public would undergo the same favorable change. The public then would be able to support in its own right those institutions which now function largely on charity. This, in turn, would enhance the self-respect of everybody concerned and put an end to the demoralization of the human spirit of independence. The institutions themselves would be put on a thriving basis and be less hampered in serving the common welfare.

Q. 20: In order to bring about the actual practice of this great Franciscan program of sharing, what sort of change in system must the world undergo?

A.: It is not so much a change of system which the world must undergo as a change of people's attitude toward life and toward their fellow man. Toward life our attitude must become one of personal responsibility to do what is right regard- less of its effect on us and others. Toward our fellow man, our attitude must throw off the tendency to exploit him and in its place don the principle of respecting his claims and treating him as an equal.

Q. 21: What methods did St. Francis use in bringing about a change so unparalleled in history?

A.: St. Francis brought about his revolution in a manner altogether different from the way in which such revolutions have been effected or are aspired to in our time. He killed no one, he stole no man's property, he initiated no repressive measures, nor did he write a single law into the codes of his day. On the contrary, Francis knew fully his business in all its aspects and carried it out regardless of the cost to himself. He believed in and followed Christ to the hilt. His all consuming thought was that of doing what *he* should do, not what the other fellow should do.

Q. 22: How can the Third Order Secular with its economic program, religious as it is in nature, solve problems of an economic or secular nature?

A.: Although this program bases on religious aims and motives which apparently have nothing in common with economic affairs, it really offers a great deal by way of solving these problems. What it offers reaches directly to the roots of the problems—the greed, the lust, and the pride that lie in the human heart. If you change a man's heart, the whole man is changed. Out of the fulness of the heart, the mouth speaketh.

Q. 23: Would a man not have to lead a life apart from his fellow man if he followed out this Order social program?

A.: Not necessarily, 1.) because God would not be outdone in generosity; 2.) because the Tertiary would be too busy applying Catholic principles in life to worry about such results.

Q. 24: Would not joining the Third Order be a splendid thing for anyone that is interested in these things?

A.: It would, because in that organization he would find people with the same interests, and the proper guidance and motivation would always be at hand.

Q. 25: Have you not forgotten the most common means of sharing our assets with God and man?

A.: You mean, contributing to the Church and its charities and other causes? Not at all. We actually have touched on it. I could remind you that in the old days the early Christians gave as much as one tenth of their income for that purpose. There are so many Catholic enterprises, educational projects, orphans, missions home and foreign; and the poor we have always with us. Above all let us not be miserly about sharing our true Faith, but spread it to others at every opportunity.



# The Glory to Come

Last of a Series of 12 Conferences on St. Clare

THE CHURCH THROUGH HER LITURGY often tries to direct our thoughts to the eternal life of Heaven. We need to think of Heaven. It is a mistake to let too long a time pass without that important thought, because you lose your proper perspective and go off at a dangerous tangent.

St. Clare and her followers very decidedly gave their life a turn heavenward. As a result their life of other worldliness tends to lift your mind to heavenly things. Your Christian and Tertiary vocation demands that you dwell on the eternity of life and that you desire to reach the joys of Heaven.

## 1. *Life is eternal*

1. You are created by God to be permanent, to exist as long as God himself. You cannot cease to exist even though you try your level best to end everything. Really, eternity is your true life, and this to it. Yet this mortal life is very important and decisive, because it determines the state of your eternal life. It is like the tuning-up of an orchestra before the real music begins.

The Psalmist says: One thing I have asked of the Lord, this will I seek after, that I may dwell in the house of the Lord all the days of my life" (Ps. 26, 4). This expresses the thought of how you should hope to spend your eternity—living with God, in God's wonderful house not made with hands. There should be a sincere desire to be at home with God, more than a guest. It implies that you want to be one of the family, come to stay forever. There with him you know your nature will be flooded in every corner with joy for which God has given you so great a capacity and which only he can fulfil.

A happy eternity is the one thing you were made for. It should, therefore, dom-

inate your life internally and externally. Your Third Order rule is given to you for this very purpose. It is permeated with the Gospel spirit, that spirit which embraces the three counsels of poverty, chastity and obedience and the Sermon on the Mount. Internally you are guided to place your thoughts and desires on the lasting things of God, while externally you are warned to avoid pure worldly pleasures and things that savor of license.

We see this spirit active in the life of the late Arthur Jackson, a Tertiary and great Catholic leader in the South (see FORUM October p. 298). He was a man of extraordinary ability, but had no interest in money for himself. Rather he used all he obtained of this world's goods to help the unfortunate. His thoughts were so wrapped up in his heavenly home that

By Executive Secretary  
Fr. Philip Marquard

he cared not a wit for any material comforts for his body. In his last will he wrote: "I do not wish to be embalmed. Dress my body in a Franciscan habit such as I am entitled to wear as a member of the Third Order of St. Francis. Lay my body on a litter of wooden boards, without sides, top, or cover . . . and fasten my body securely. Cover it with a white sheet, . . . carry the litter and my body to the church and to the cemetery in that manner. No special marker should be used to mark my burial place. It is my desire that as little money be spent on my burial as possible." His funeral cost was twenty dollars.

Your Third Order rule has in it the

power to inspire heroic souls in 1953 as it did in St. Francis' day. Arthur Jackson is but one noble example. The more you delve into the spirit of the rule, the more Christlike you will be, living for the real life of eternity.

2. The saints speak occasionally as if they were putting aside the desire of Heaven, even content to be in Hell if it were God's will. Take for example St. Francis Xavier's hymn, "Not for the sake of gaining Heaven, not seeking a reward." But this is only a way of speaking. It expresses the unselfishness of real love. Heaven is not a mere reward. It is the destination God built for us. We cannot separate our eternal happiness from his will for us; the two are identical. To imagine otherwise would be an insult to him.

In fact the thought of Heaven is necessary for us to overcome temptations to discouragement with the hardships of this mortal life. The thought of it makes this present life seem trivial, both its trials and its pleasures. When you are going home in the evening from work, and getting a real soaking from the rain, you do not mind it so much if you think of getting home, changing to dry clothes and enjoying warm food in a cozy room.

Or if you knew for certain that you were inheriting a couple of hundred thousand dollars in a month or so, you would not take much trouble to make this or that little bit of profit in the meantime. To state it further, if you were certain, by some miracle, to have all your heart's desires with all the world at your disposal in twelve months' time on a few simple conditions, you would get through the twelve months somehow without being too much upset or elated by little incidents on the way.

This and more is what God offers us, in a few years or months; not any particular happiness or good, but Goodness itself, the very fulness of joy which we are made for, and seek in all things.

In this you have the crystal clear picture of the mind of St. Clare and her followers. "How can they wall themselves

up from the pleasures of life?" the wordling asks. The answer lies definitely in the above explanation. The more you understand it, the more joy you will have amid your present trials. Christ also teaches this in the words: "Seek first the kingdom of God." To do this you must understand your own heart and what it is made for.

## 2. *The Desire of Heaven*

1. For your heart to be happy, you must desire Heaven. "My soul longs and faints for the courts of the Lord," cries the Psalmist (Ps. 83, 2). Perhaps only the saints can repeat these words with full sincerity. Most people desire to go to Heaven, but not just yet. That attitude is natural. But while we admit that, we must understand that it comes from our light-mindedness and thoughtlessness. In other words, the average person does not know any better. Hence the need to know or understand your heart and what it is truly made for.

There are two main ways of feeling about our life in this world. Both of them are natural and both have Scriptural backing.

The first looks on this life as a vale of tears, a warfare, an exile. This mood more likely is among older people, or those suffering or badly tempted. It is easier for them then to long for Heaven. They yearn for the sunshine after the vale of tears, for victory and peace after warfare, home and rest after exile.

The other way of regarding this life is more Franciscan. It views the world as God's beautiful creation. Holy Scripture indicates this in such phrases as, "Consider the lilies of the field," how beautiful they are; and not only the lilies of the field, but the glorious green of the field itself; the hills and rivers and stars and sea. And people too—how good nearly everybody is when you get to know them. For the appreciative the world is not specially a vale of tears but a splendid place to live in—full of wonder, beauty, and goodness.



To many people, especially the young, and those who somehow keep young, as all good Franciscans should, this second view of life is a real boon. It is just as religious and Scriptural as the other, but pays so much richer dividends. "The heavens and the earth are filled with your glory." Yes, with God's glory. He is the only source of all that is good and beautiful. He is the infinite fullness of it. As Scripture says, "Better is one day in your courts above thousands." In other words, the first moment of Heaven infinitely outweighs a thousand happy lives on earth.

When you understand this, and how nothing less than God can fill your heart, then your desires reach out towards Heaven, and you can begin to say, "My soul longs and faints for the courts of the Lord" (Ps. 83, 2).

2. Love is the real way to Heaven—love of God and love of neighbor. As the Collect of the fifth Sunday after Pentecost reads: "O God, who have prepared for those who love you such good things as eye has not seen." Genuine love is a matter of the will rather than of the feelings, but the feelings truly can be a real part of this love, as they were in the case of St. Francis and many others.

Christ did not cease to love us when his heart grew still on Calvary. A few drops of blood and water remained unshed and these the soldier's lance released. St. Bonaventure saw in this scene a picture of the second Adam asleep on the cross while from his open side was formed his spouse, the Church. He saw flowing from that wound the grace and power of the Sacraments.

Both St. Bonaventure and St. Bernardin, two outstanding Franciscans, often spoke of the Sacred Heart of Jesus in their homilies. These saints breathed the spirit of the order. Because he resembled the Seraphim, the highest choir of angels, in his burning love of God,

St. Francis was called Seraphic. This name has passed on to his order as its distinctive feature. Hence it is often called the Seraphic order.

As a result St. Clare is also referred to as the Seraphic Clare or our Seraphic mother. Her love of Christ was second only to that of St. Francis. Christ, "the burning furnace of charity," can also inflame your heart with an ardent love. As a Tertiary you cannot overlook the seraphic feature of the order.

As the deep-sea diver can move in the depths of the ocean only if he is in communion with the pure air of the free heavens, so you will be able to move in the pagan atmosphere around you only by continuous fellowship with Christ. You maintain this fellowship by prayer, and love of Christ will lead you to frequent prayer.

The very air that we breathe is pagan. The world's whole system of values is false. It esteems and cherishes those things which God condemns; it exalts things which are evil, and despises the ideals enunciated by Christ. Living in the midst of such a world it is but natural that little by little we become tainted with false principles and pagan maxims. "The world is too much with us." Therefore we must frequently be "renewed in the spirit of our minds" (Eph. 4, 23). St. James (5, 13) reveals himself not only as the exponent of supernatural revelation but as a master of human psychology as well, when he says: "Is any one of you unhappy? Let him fall to prayer."

So you must love Christ so that you will be urged to talk, that is, pray to him about heavenly things. Think with Christ and talk with Christ. It is only by thinking of the Heaven he purchased for you with extreme suffering that you will find the courage and strength to change those things in you which must be changed and to endure those things which cannot be changed. ●



# QUESTIONS

*Must the names of those entering the Third Order be recorded?*—Continuing last month's query.

We said in last month's answer that if there is question of admitting a person into a canonical fraternity of the Third Order, the name must be recorded *at least in some official form*, at latest within three or four days after reception; else there would not be canonical membership in the fraternity.

What is the status of a member received when through forgetfulness, or carelessness, or ignorance the name has not been taken down for the files in any way?

In such case the member is certainly not a member of the fraternity, qualified for example to vote for officials in it, or otherwise capable of any decisive vote in it; so that if his vote were the needed vote in any decision, the decision would be invalid, and if a matter of monetary value were involved, even restitution could come into question. These may be extreme instances, but they illustrate the fact that the unregistered person is not a canonical member of the fraternity.

Is such a person at least a member of the Third Order at large, in other words technically an isolated Tertiary? Ordinarily yes, for it is not required for validity that the name be registered in case of isolated Tertiaries; registration in such case is merely obligatory. Indeed registration is always a grave obligation, as the authorities, for example Coronata (p. 157), commonly declare, deducing the gravity from the severe words of Canon 694: "*Omnino fieri debet*—it must by all means be made."

There is a situation, however, where an unregistered Tertiary of the kind would not even be an isolated Tertiary. It would depend on the exact extent of the faculties held by the receiving priest. If he held faculties only to direct a fraternity, and not to receive isolated Ter-

tiaries, lack of proper registration would leave the person out of all luck, with no membership in the fraternity for lack of registration and no membership in the order for lack of faculties in the priest to receive isolated members. So Coronata (p. 159).

Coronata reminds superiors to see that any such eventuality is forestalled by granting the faculty for receiving isolated members too whenever faculties are given to direct a fraternity.

A simpler way of forestalling all such mischief while at the same time observing all proprieties, is taking the law of the Church seriously in the matter. Any other course is a piece of flagrant irresponsibility. Mind, whether it is fraternity membership or isolated membership, the Canon requires *omnino* that the registration be made.

Do the member and the officiating priest both have to sign the registry of the reception? Canon Law itself has nothing on this subject so far as the Third Order Secular is concerned, nor is it the usual practice, at least among us. The Ceremonial requires entry of Christian name, surname, place of birth, residence, date of reception, and name of officiating priest, by whoever keeps the records. ●

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A public-spirited Tertiary devoted to Our Lady of Guadalupe has made it possible for fraternities and other societies to own a recording of the favorite Hour of St. Francis episode "Our Lady of the Americas." The recording will run on any standard player taking 33⅓" long-play records. The disc is of the 12" variety with 15-minute playing time, and has been professionally made by the same Hollywood studio which produces The Hour of St. Francis recordings. Cost price \$1.50. Apply: Third Order Fraternity, 3200 Meramec St., St. Louis 18. Mo. ●



# Capsule Wisdom

The Tertiary in Public Life and Service, by Mark Hegener O.F.M.

Proverbs, according to a Dutch saying, are the daughters of daily experience—and very silly girls they often are. Anthologies of proverbs show up periodically like maxim guns to batter us into thrift or sobriety. It is almost a relief to turn from these proverbs of the children of this generation, with all those rolling stones, penny wisdom, old dogs, birds of a feather, new brooms, watched pots, silk purses, blind horses, straws and camels—and turn to some of the proverbs of the children of light.

St. Francis had a few proverbs of his own. To the self-important: "What you are in the eyes of God, so much you are and no more." Thud! There is pith for you. A saw must have teeth and the words of St. Francis, though mildly spoken, have a stringency that penetrates the mind, if not the heart, whether we like it or not.

Proverbs are supposed to serve for our self-improvement. But the danger is that we tend to look down our nose at those who have not climbed as high as we think we have got. St. Francis could not stand a snob or a cynic. He certainly wanted none of that in his followers: "Let them not despise or judge those whom they see clothed in fine clothes, using choice food and drink, but let each one judge and despise himself."

There is wisdom for you. That is the kind of wisdom we need for daily living. That is the attitude of mind we must have if we are to be of any use at all in public life and service.

The commonness of the practice of judging others is traceable either to impoverishment of the mind, or to failure in the beginning to train the mind's activities and make it more selective. Badly controlled curiosity and the habit of judging go together. Many are not easy in

mind until they have made final judgments on both their friends and their enemies, until they have placed and pigeon-holed them. They conjecture until they have said (if only to themselves) the last word on their acquaintances. This is not done from any unworthy motive, and often there will be no other fault in the business than its pointlessness.

It is done rather out of a spirit of misapplied science, as if there was something unfitting in having dealings and communications—however satisfactory they be—with people who have not been finally cataloged. The gift horse is always looked in the mouth. An unsatisfactory label will be better than none.

Anyone who has to deal with groups of people—any teacher, employer, supervisor—ought to be on guard against snap judgments of the people in his charge. One of the greatest pieces of harm that ever hamstrung my own class one year during our studies resulted because a professor concluded he could label each one of us after the first brief interview. And that label stuck! When Bill comes up as the subject of conversation, this type of judge is not satisfied with the particular aspects of Bill that are sufficient for the conversation. He wants to be able to make some conclusive gestures, to clear his throat with a hint of the finality to come and say, "Now I will tell you the sort of man Bill is."

The polished off judgment is not the mark of maturity, but of immaturity. We have only to remember with what finality we disposed of complex characters in writing a schoolboy theme about some historical figure. Expert commentators will conclude lengthy investigations without venturing near that final classification of the character which the schoolboy will conclude in a page and a half!

But no character out of the past defies analysis so completely as does the least remarkable of living men. So we come round again to the peculiar futility involved in trying to judge and classify men. The heart of the mystery of even the most commonplace of mortals will not be plucked out. It is a wonder we do not more often and more quickly come to realize how vain is our judging. How often, after he has been finally put away in his pigeon-hole, does not this man or that undo our classification of him by saying or doing something that we never dreamed he would or could do. In pigeon-holing every person we meet, we narrow our own enjoyment of life and we miss the thrill of the dazzling differences of creation. We are like people at a stage play who might spend all the time looking at the program while the rest of the audience enjoys the play.

Those who fancy themselves to have a talent out of the ordinary for observing their neighbors, eventually come to making too much of the talent. They begin to use it for entertainment. They make sparkling summaries and apt analogies about this one and that one. It seems like such a harmless bit of talk, but it is almost impossible later on to revoke unfavorable judgments. To praise those we have dispraised? Praise is not so entertaining as scandal, and speaking praise has not so disinterested a ring as defamation.

But the harm caused by the pompous (or self-effacing-for-effect) judge, is minor compared to that of the cynic. The word "cynic" is said to come from the Greek word for dog. There was a school of philosophers in ancient Greece who chose to model their manners on the less admirable aspects of doggish character, its roughness and aggressiveness.

Today the cynic deserves a more searching characterization. The root characteristic of his temperament is that he has no belief in, no respect for, human nature. He believes that he sees through all the seeming virtues of his fellow men. He has

his own definitions for all those virtues: gratitude—a lively expectation of favors to come; humility—when it is not mean-spirited crawling, it is a dexterous way of extracting praise from others; charity—the pleasure of seeing your name high up on the donation list; politics—nothing but graft, bribery, and a scramble for the spoils of office.

Whatever the apparent excellence of the actions of those about him, the cynic is unimpressed. He has his doubts about their motives; for he discounts disinterestedness and is frankly sceptical of sincerity. *He* is not going to take people at their face value. In short, the cynic neither trusts, nor hopes, nor lives.

Cynicism, like rash judgment, connotes an incapacity. It is the bitter froth of a shallow mind, encased, often as not, in a weakling frame. It is a mind that has never peered deep enough into life to become aware of its real seriousness, a mind that has not probed the human heart enough to know that, if it is capable of hideous wickedness and meanness, it is also capable of self-sacrifice and love, of nobleness and generosity, of endurance and bravery even to heroism. The antidote to cynicism is the spirit of childhood without which we "shall not enter the kingdom of Heaven." Francis Thompson says: "What is it to be a child? . . . It is to have a spirit yet streaming from the waters of Baptism; it is to believe in love, to believe in loveliness, to believe in belief."

Meanwhile God offers us a reward for not judging, for not discounting the motives of others—for not taking the word out of *His own mouth*! The habit of taking ourselves for what we are worth in the eyes of God will help us keep merciful silence when we are promoted to judge others, and we shall experience the merciful silence of God when our own case is heard. Nor is it enough to say of our neighbor, "We will leave him to God to judge," after we have first pretty well taken him to pieces. ●





# Formation of Tertiary Youth

Discussion Guide on Perfection (12) by **Albert Nimeth O.F.M.**

1. It is sad to note that so many Third Order members, especially among the young, fail to realize the dignity and excellence of the organization to which they have pledged their allegiance. For a lot of them it is just another club, despite the fact that it is a genuine religious order. To a lot of our young Tertiaries it is just another means of making social contacts. Some may go farther and concern themselves with the externals. Are the cord and scapular worn correctly and at all times? Is attendance at the monthly meeting regular? Is the obligation regarding monthly reception of the Sacraments properly fulfilled? If that is all the Third Order has to offer, haven't we reduced the whole business to soulless formalism? Can we be satisfied with that? Aren't we looking for something more in an order that is wedded to the spirit of poverty, obedience and moderation? Why sell the Third Order at all?

a) Why did you join the Third Order? Has your motive changed since you became a member?

b) How important is the observance of the externals? In themselves will they profit us anything? Enumerate all the externals that a member ought to observe.

2. We preach the Third Order constantly because we realize that without special effort to accept and live the spirit of moderation, we become entirely too much engrossed in accumulating material goods. We find that most people are of that class which is concerned chiefly with gaining a maximum of wealth so that life can be spent in ease and comfort. That in itself is not necessarily wrong. But we also know that it is fatally easy to rate those things as necessary which in our saner moments we know are avoidable luxury and in our more religious moments we

know are detrimental to our spiritual growth. It is so easy for us to be deluded by the worldly standard that the greater one's material possessions, the more successful his life. That is why we need the Third Order to keep reminding us almost to the point of embarrassment that Christ was in dead earnest when he warned about the dangers of riches. We need the Third Order spirit to help us use the goods entrusted to our care in such a way that God will be pleased and our spiritual life will profit.

a) Do you think that most people are concerned chiefly with accumulating wealth? Would you say that people are greedy?

b) What is your attitude toward wealth? A new car? A new coat? How does this affect your spiritual life?

c) Can you give examples of how too much concern about material things dulls the eye for spiritual values?

3. We urge membership in the Third Order because we have some understanding of the inner workings of human nature. It is common knowledge that most people today give in constantly to the whims of the flesh. We pamper our bodies; we satisfy our senses. If we retrace our steps after a fall into sin, we discover that most of the trouble starts right there—we are too easy on ourselves. Sooner or later most of us run into a situation that forces us to admit almost hopelessly that our lower nature is getting the upper hand. Then we realize how flabby our will is, how helpless we are in the face of temptation. On occasions of this sort we realize how much we need the ability to say no to ourselves. What we really need, whether we know it or not, is the spirit of mortification. If left to ourselves, would we ever discipline ourselves?

Not if we follow the general pattern of human nature, which follows the line of least resistance. What a blessing it is to have the Third Order serve as a constant prod to goad us on to do what we know we ought to be doing.

a) From what root is the word mortification derived? In the light of this information apply the word to your spiritual life. How does it work?

b) Where in the Third Order rule is a member obligated to practice mortification? How can this affect his spiritual life? Be specific.

c) What connection, if any, is there between mortification and developing will power?

4. Sometimes when we look at ourselves as we really are, we do not like what we see—overbearing, imperious, haughty, intolerant. It is not a very flattering picture, but self-scrutiny is good for the soul, provided we can arrive at a remedy for the defects we discover. We honestly believe that a remedy for this self-will can be found in the Third Order. It ties in with the matter of obedience. If we are sincere about living up to the demands of the Third Order, there are many occasions when we are forced to surrender our own will. Attendance at the monthly meeting is one; offering a valid excuse if unable to attend, accepting responsibilities in the order, serving on committees and the like. These opportunities are effective means to help overcome our innate tendency to have our own way in everything we do. A lot of our unhappiness and a lot of our trouble with our fellow men can be traced to obstinate self-will.

a) What does the rule demand regarding examination of conscience?

b) Can you indicate other circumstances where Third Order living calls for a surrender of our own will?

c) Is there any added merit in obeying the Third Order rule precisely because it is approved by the Church?

5. It is so easy to rhapsodize the virtue of charity which is stressed in the rule. Just because it is in the rule does not say it is going to affect our life. We have to

take it to heart. A little thumbnail quiz might help us ascertain whether we are treating our neighbors as we should like to be treated. When we are depressed, we want someone to cheer us up: do we go out of our way to bring a little sunshine into the lives of others? When we enter a group, we want to feel welcome: do we try to put others at ease and give them a sense of belonging? What about the new members who join our fraternity? When we tell a story or relate an incident, we want others to give us their attention: do we reciprocate the courtesy or do we appear obviously bored? When we are ill, we long for sympathy: are we genuinely interested in the welfare of others? We desire forgiveness and want others to overlook our faults: do we put up with the failings and shortcomings of others? The litany can be increased. Perhaps we have not even touched on the main things. But we have mentioned a number of incidents in which we can bring the Third Order spirit of charity into daily life. We know how we want to be treated at home, in school, at work. All right. Do we treat others as we should like to be treated by them? Most of us will have to admit that more likely than not we have to strike our breasts and say "Mea culpa." It is not so much that we do not know what to do. It is just that we keep forgetting. If left to ourselves, would we ever remember? One of the functions of the Third Order is to keep reminding us of our duty.

a) When we join the Third Order, do we automatically become more charitable? What further is required?

b) Indicate in your own life where you can be more charitable. What are you going to do about it?

6. If we try to be faithful to the obligations of the Third Order, we shall be exposed to the influence of one of the most charming personalities in history, that of St. Francis. We cannot be exposed to his spirit very long without having some of it seep into our system. We will no longer view life through a mousehole, but will get that broad Catholic view which makes for happiness and sanctity.



# Partners

Release from the Office of The Hour of St. Francis

Partners in a dream are the Franciscan Missionary Union and The Hour of St. Francis. They share the same hope—that of realizing St. Francis of Assisi's heavenly ambition to bring the message of Christ to the whole world.

Ever since the early days of The Hour of St. Francis, when it was struggling for its life on the airwaves, the Franciscan Missionary Union has come to its assistance with financial help and prayers. The radio program in return has included in its series special episodes describing the work of the missions and their needs.

Like the FMU, The Hour divides its attention between foreign and home missions. One of its early programs was "Mission of Blood," the story of a Chinese friar who begged to be left in Communist territory when the Americans were forced to leave. The friar, disguised as a merchant, risked his life to take care of his people, until he was eventually captured by the Communists and executed. In "The Bravest Battle," The Hour of St. Francis struck a modern note, as it described the medical rescue work of the Maryknoll Sisters in Korea. A recent program featured Maureen O'Sullivan as a religious sister who spent five months in the horrors of a Communist prison. The staff of The Hour is now gathering material for a drama based on the life of Brother Benedict Jensen O.F.M. of St. Barbara province, a missionary in China killed by the Communists only a few years ago.

The Hour itself has gone on travels abroad. One missionary took it with him to Ceylon; another brought it to Goa, where a station is located near the ancient town in the vicinity of which St. Francis

Xavier died on the mission trail. If the plans of a Maryknoll father are realized, The Hour will be heard on the fringe of the Iron Curtain, in Hong Kong and Formosa.

The Hour is fast becoming a favorite tool in the work of the home missionary. Pastors of lonely little churches in the Bible Belt of the South write in to say that a friendly station manager has offered them time; they need a program that will appeal to the vast number of non-Catholics and still interest the handful of the faithful. They have heard that The Hour of St. Francis is the ideal answer to this problem. Sometimes a station manager himself, anxious in all fairness to give the Catholic Faith a place in his schedule, will ask for the program. As one manager pleaded, "If I do not take your program, I shall have to take another evangelist."

In the United States there are hundreds of towns, and even more country places, which are sorrowfully and truthfully called "no-priest land," but there is no such thing as no-radio land. The Hour talks gently and yet plainly to the lost children of the Faith. As one of them wrote, "I enjoy your word every Sunday, and know that it is very truthful." Some day a missionary supported by the Franciscan Missionary Union will go into these towns and country places; he will mention St. Francis, and somebody will say, "Do you mean you're from the people who put on The Hour of St. Francis? I have been hearing that program for years." That man, and hundreds like him, have already taken a long step on the road which leads back to the household of the Faith. ●



## BOOKS

Something new on St. Anthony is a fictionalized life of him by John E. Beahn entitled *A Rich Young Man*. It was inspired by the faith of the people of Italy as the author witnessed it in World War II. It begins with the childhood and youth of the saint as a wealthy Portuguese nobleman's only son, sees him enter among the Canons of St. Augustine and become a great preacher, then turn his back on all that to become a Friar Minor at sight of the first martyrs of the order. Swiftly follow the next years: the abortive mission to Morocco, shipwreck on the coast of Sicily, entry in the Franciscan province of Romagna, quick rise to eminence in preaching and administration, the last days of St. Francis, the encounter with Brother Elias, and death in 1231. Sharing his fortunes all through from Portugal to the end is loyal Brother Rugiero. Except for the insignificant matter of advancing the date when the Cantic of Brother Sun was composed, the chronological sequence is well kept, and persons and times are truly portrayed even when they are not strictly historical. There might perhaps be a better balance of development as between the early career and the Franciscan days of the saint, but only in favor of extending the latter: there is nothing in the early career a reader would want to miss. We welcome this entry of St. Anthony in the field of fiction. There can well be much more like it. 250 pages \$3.25. Bruce. ●

*The Less Traveled Road* is a memoir of Dom Mary Frederic Dunne, first American born Trappist abbot (1874-1948), successor to celebrated Dom Edmond Hobrecht in 1935. Father M. Raymond O.S.C.O., graphically tells the story of Abbot Dunne's early years, his entry at Gethsemani in 1894 when it was little more than a name, and the fortunes of the monastery through four decades of seemingly hopeless struggle. Then came the upsurge of public interest in the contemplative life with Abbot Dunn's in-

spired leadership of thirteen years making the monastery the very hub of the new movement. Throughout runs an enlightening current of information on the aims and the life of the order, with many sidelights on contemporary world and Church history. 250 pages, \$3.50. Bruce. ●

In a different vein and style is Alice Curtayne's *The Trial of Oliver Plunkett*, the martyr archbishop of Dublin in 1681, at the height of Popish Plot agitation in England. The eminence of the victim in family and dignity, the circumstances of the trial in distant London, but above all the outrageous conduct of the court put it among the world's classic cases of miscarried justice at its worst. The author goes through the official minutes of the trial section by section, pointing up the significance and the criminality of it. Through it all, the archbishop, who must make his own defense, remains patiently forbearing, but desolately helpless, knowing well what the end will be. Among witnesses against him, unhappily, were three renegade Franciscans repudiated by their order for their irregularities; among the blessed martyr's last pleas was this that their behavior should not reflect on the order of St. Francis or on the Catholic clergy. One of the most stirring recitals one can want to read. 239 pages, \$3.00. Sheed & Ward. ●

*The Greatest Faith Ever Known* is Fulton Oursler material completed by his daughter April Oursler Armstrong. It takes up *The Greatest Story Ever Told* at our Lord's resurrection and carries it on through the next three decades to the death of Sts. Peter and Paul under Nero. The travels of the Apostles, their encounters with the pagan and the Jewish world, their successes in bearing the good tidings to the ends of the earth are its inspiring subject, spiritedly told against the background of the Acts of the Apostles. The finale comes upon Nero's burning of Rome and the persecution of the Chris-



tians as its perpetrators. 383 pages, \$3.95. Doubleday. Get the Catholic edition, with the imprimatur. ●

The autobiographical and the typical are blended in *The Springs of Silence*, the warmly human story of a young woman's life as a nun. The author is Madeline de Frees (Sister M. Gilbert of the Holy Names). Vocation and what is connected with it both before and after entry; the things expected of sisters by way of disciplining the spirit under routine, obedience, and the holy pleasure of God; the sacrifices and the compensations; the work to do and the spirit in which it is done; told so as to correct false notions both of undue rigor and of romantic folly; and all with the light touch: that is the merit of this welcome addition to vocation literature. 173 pages, \$2.95. Prentice Hall. ●

For Sisters themselves there is *Listen Sister Superior* by Father Moffatt S.J. It is a companion piece to his *Listen Sister*, but despite that circumstance and its title, it contains "reflections for every nun." There are fifteen chapters telling of a superior's relation to her subjects; her responsibilities, such as in promoting the silence and enforcing the vows and the virtues; the sources of her strength and inspiration; and her reward. The inference is to corresponding conduct by the sisters. 208 pages, \$2.75. McMullen. ●

Well known Redemptorist Father Francis J. Connell is the author of *Outlines of Moral Theology*. It is handy for priests and graded to the understanding and instruction of laymen. Its first part treats of general concepts: the end of man, hu-

man acts, law, conscience, sin, virtue in general; the second part treats of the theological and moral virtues, covering the Commandments; the third part, of pertinent matter bearing on the Sacraments. Less detailed of course (in only 250 pages) than what a seminarian's textbook requires, but adequate, especially with the "cases" discussed. \$3.75. Bruce. ●

There is a new, the fourth, edition of Msgr. Knox's *The Belief of Catholics*, treating of the fundamentals of Catholic belief, for the benefit of instructing the Catholic as well as the Protestant and occupied not merely with demonstrating the truths but developing their admirable contents. 214 pages. \$2.75. Sheed & Ward. ●

*Mental Health in a Mad World* is Father James Magner's prescription for culturally profitable living and orientation amid the unsettling tempo of modern life. It is psychology, or if you will preventive and curative psychiatry, without any of the jargon and apparatus—relaxation, imagination, humor, treatment of fears, a clean mind, an honest mind, self-discipline, service, resolution, the attitude toward money, due orientation in religion—things like that; a lot of each, illustrated with incident, mother wit, and a wealth of human experience. A very timely book for your winter evenings. 300 pages, \$3.75. Bruce. ●

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## ITEMS of INTEREST

As we go to press, we are in receipt of certain reports on the annual meeting of our federated Executive Board and Commissaries of the Third Order at Lemont (Province 8) Sept. 22-24:

The annual Tertiary Peace Medal for

1953 is awarded to Mr. John C. H. Wu, distinguished convert, onetime Chinese minister to the Vatican, author of *Beyond East and West*, *The Interior Carmel* and other books, at present professor of law at Seton Hall University. The presentation

was set for the annual pilgrimage of metropolitan Tertiaries to St. Patrick's Cathedral, New York City, November 8, Duns Scotus day.

The financial statement of "The Third Order of St. Francis in North America" from Oct. 1, 1952 to Sept. 19, 1953 showed a total of \$15,828.00 in receipts and \$13,010.64 in disbursements. The receipts were: Per capita contributions \$5,886.05, Milwaukee Congress registrations, \$4,920.00, banquet tickets \$3,007.00, host province's stake \$1,931.78, sundry \$83.17. The disbursements: The 1952 Congress \$9,802.96, host province refund \$887.81, registration refunds \$75.00, Secretary's salary \$1,000.00, federation office expense \$775.00, board meetings \$66.87, federation gift to The Hour of St. Francis \$400.00, Treasurer's expense \$3.00. Note that a good half of the host province's stake could be returned.

With the balance on hand October 1, 1952 of \$5,851.83, the balance on hand September 19, 1953 was \$8,669.19.

As to The Hour of St. Francis, the following account was approved by the federal Executive Board for the period Oct. 1, 1952 to Sept. 15, 1953, covering Series VII: Total receipts \$27,252.50, total expense \$31,015.62, net loss on Series VII \$3,763.12.

The Hour receipts were from four sources: Third Order contributions \$18,043.00, Regulars' contributions \$6,685.00, sponsorships \$2,100.00, special sources \$424.50. An additional \$4,310.75 on Third Order contributions came in between Sept. 15 and date of meeting.—The expenses covered 20 items, the highest of which were the two labeled tape pool and tape duplications, totaling \$12,781.65; next highest was talent payroll two items \$5,706.74; then office salaries \$2,200.08; then 84 sponsored stations with two items totaling \$2,100.00; then scripts \$2,050.00. Other items went to immediate operations, production and promotion.

As to the contribution of the several provinces toward the above accounts, the \$5,886.05 Tertiary per capita tax for the maintenance of our federal organization

was contributed by eleven of the 31 units comprised in the organization, in amounts from \$25.00 up to \$2,027.10. That burden could and should be more fairly distributed by having all the units contribute their fair share.

The \$22,353.75 total contributed by the Third Order up till Sept. 19 toward maintenance of The Hour of St. Francis was contributed by 16 of the 31 units. Scarcely half the provinces therefore contributed, in amounts ranging from \$25.00 to \$6,395.39. Comment as above.—The Regulars were represented in The Hour fund by \$3,985.00 from 8 provincial offices and \$2,700 from five Franciscan Missionary Union offices. The sponsorships fall to the credit of five Tertiary provinces and five undesignated sources.

Accompanying the above reports was a lengthy statement by Executive Chairman F. Adolph Bernholz on the general picture of the Third Order in the federated provinces. We must leave it to a later edition of The FORUM.

The Sisters section of the Franciscan Educational Conference will open its annual meeting November 27 at Alverno College, Milwaukee, as guests of the School Sisters of St. Francis (81 in OCD). Some 500 participants are expected. Very Rev. Fr. Provincial Stanislaus Surak O.F.M. Conv. of St. Bonaventure province, will officiate at the opening services.

The latest issue of *Franciscan Studies* is a double number (vol. 13, nos. 2 and 3, June-September 1953) of 230 readable pages, with learned articles in English, French and Latin, and sometimes a mixture of these languages, by such writers as Valerius Messerich O.F.M., Eligius Buytaert O.F.M., Damien Van den Eynde O.F.M., Kilian Lynch O.F.M., J. R. Cresswell, Harry B. Gutman, and Coelestinus Piana O.F.M.

Interesting is a commentary on some works about St. Francis which have appeared in recent years. Among them the critic visits his magisterial displeasure on your editor's *Words of St. Francis*. With a book of another type in mind for which he feels obligated to prepare the way, he jousts doughtily through four precious



pages, multiplying literary preferences and laboring certain rudimentary Franciscan commonplaces in the quixotic effort to show what a wretched, not to say dangerous book the Words is. Trouble is, the commonplaces are relevant here only by unfair inference, and as to literary preferences, if the author gave an account of just why after months, in instances years, of consideration he preferred this and that entry and phrasing to some other, he would indeed have to overlay his work with footnotes—more by far than four pages of them, more even than all the length of his book; but first of all, his is not that kind of book, and secondly, what good would it do, since apparently notes (and no less introductions) are things to be brushed aside rather than heeded.

Meanwhile the book will, please God, go on as it has been these many months, accomplishing its purpose of edifying a growing, understanding, grateful readership with helpful insight into the warm heart of St. Francis—a readership which includes persons in high places and low, from Fr. General down through the ranks of competent reviewers here and abroad, to hosts of the learned and unlearned alike. Too bad all these good people are out of step with so likeable a person as Fr. Ignatius Brady can be. God bless him, and prosper all the good he does and undo any harm he might conceivably ever do.

To get a fair impression of the purpose and merits of the book, see Fr. General Augustin Sepinski's spontaneous letter of August 28, 1952 to the author (FORUM, 1952, November, p. 351), and the review of the book by *Tertius Ordo*, international official organ of the Third

Order Capuchin jurisdiction, appearing in that organ's December 1952 issue (of FORUM, 1953, March, p. 83). ●

At the last minute before press time we receive an extended report of a most successful Third Order Institute held at Akron, Ohio, October 18 with unusually good participation of the diocesan clergy. More of it later. ●

Some 500 Tertiaries from 14 towns gathered at St. Joseph's, Hays, Kansas, October 4 for a regional rally. Bishop Thill of Salina addressed the gathering on Sts. Francis and Clare, and received new members, among them students of St. Joseph Military Academy and Girls' Catholic High, both of Hays. The senior fraternity at Hays has 175 active members and there are 65 members in the high school fraternity. The young Tertiaries fraternities at St. Francis Seminary, Victoria, and the Hays Military Academy meet faithfully each month. Our compliments to Fr. Mel O.F.M. Cap. (9). ●

1600 Tertiaries from 19 fraternities (11) gathered at Immaculate Conception Church and Evander Childs high school in the Bronx October 4, for a combined Third Order rally and St. Clare centenary observance. Features were addresses by Rt. Rev. Msgr. Joseph M. Pernicone on the moral and religious mission of the Third Order today; by Mr. John Greco, prominent Tertiary attorney and Catholic Evidence Guildist, on the effectiveness of the T.O. past and present; and by Dr. John Ferri on the T.O. as the antidote to materialism. There was a eulogy on the Eucharistic ideals of St. Clare by Fr. Mauro O.F.M. Cap.—Contributed. ●

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## CALENDAR OF PLENARY INDULGENCE

December

- One day of the novena of the Im. Conception.
- 2. All Souls of the Order—Fran. (Cap. in octave of All Saints, Conv. in octave of St. Francis).
- (7. Fast day for the Order.)
- 8. Immaculate Conception, Patron of all the Franciscan Family—G.A. and P.I. Beginning of the Marian Year.
- 9. Bl. Delphine V. 3 Or.—Cap. (Fran. Sept. 26, Conv. Nov. 27).
- 10. First and last day of the Christmas novena.
- 25. Christmas—G.A.



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## OBITUARY

Your prayers are requested for the repose of the souls of the following departed members of the three Orders of St. Francis:

Rev. Stanislaus Stonis, New York.  
Fr. Edwin Fochtman (5).

Sr. Pudentiana Niemeier (72), Sr. M. Euphemia Haennig (91), Sr. M. Cecilia Sporsinsky (50), Sr. M. Maurelia Kapel (91).

Numbers of Sisters communities according to the Official Catholic Directory.

**Chicago:** Marie Brennan, Cath. Gavin—**Cincinnati:** Eliz. Schmidt, Mrs. William Grier—**Cleveland:** Douglas White, Charles Kaltman, Henry Zernicki, Mary Phillips, Sarah Ann Kelley, Hortense Block, Marg. Kraus, Emma Goetz, Joseph Vetter—**Denver:** William Schneider, Marg. Goggin, Cath. Minot, Ella Hilbers, Theresa Seitz—**Detroit:** Mary Diehr, Louis Dionne, Agnes Goin, Christine Bommer, Cecilia Gill, Mary Burke—**Hays:** Ida Wiesner, Amelia Rupp—**Indianapolis:** Bernard Niehoff, Presley Brewer, Albert Baumann—**Louisville:** Carrie White, Cath. Gipperich—**Milwaukee:** Bridget Kelly, Laura Bach, Mary Corrigan, Julia Falk, Eliz. Choinski, Clara Kretlow—**New Orleans:** Anna Johnson, Kath. White, Mrs. E. T. Elliott—**New York:** Mary McKeon, Marie Mount, Florence Fisher, Florence Seeley, Justina Stahl, Mary Pickel, Marg. McClure, Mary Malloy, Ellen Madden, Bridget Cassidy, Francis Dunn, Nicholas Wright, Patrick Collins, James O'Neill—**Paterson:** Ann Carroll—**St. Bernard:** Anna Deutsch—**Terre Haute:** Anna Statz.

Deadline the 28th of the month.



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instrument of  
Your peace.  
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hatred let me sow  
Love; where there  
is injury, Pardon;  
where there is  
doubt, Faith;  
where there is  
despair, Hope;  
where there  
is darkness,  
Light;



Seek to  
be consoled  
as to console;  
to be understood  
as to understand;  
to be loved as to  
love; for it is in  
giving that we  
receive; it is in  
pardonning that  
we are pardoned;  
and it is in dying  
that we are  
born to Eter-  
nal Life.

and where there is sadness, Joy.

O Divine Master, grant that  
I may not so much

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